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am not aware that in the above pages from which I have quoted any allusion is made to the prophet Elijah, and yet I am convinced that his name is one of the peculiar boasts of Judaism. Things are sometimes too generally admitted to require especial reference, and so it is with the Jewish appreciation of Christ. From the Deistic standpoint, leaders of thought among the Jews have long since done ample justice to the beauty of Christ's teaching and character. The question of his divinity is another matter which need not be entered upon here.

Did space permit, I should have liked to enlarge upon the many points of general interest, which a perusal of Lady Simon's book suggests. The character of the work is such that it cannot fail to attract a wide circle of readers: one will prize it as a treasury of scriptural quotation; another, perhaps, will read it for the references to eminent personages of the day which it contains; a third for the charm of the author's style; a select company among us will delight in the pure and rarefied spiritual atmosphere which we seem to breathe in its pages; but its noble toleration, its tender, gentle humanity must touch us all.

ALICE LAW.

Die Geschichte des jüdischen Volkes und seiner Litteratur, übersichtlich dargestellt von Dr. S. BAECK. Kaufmann, Frankfort on the Main, 1894.

THE fact of a book like Dr. Baeck's *Geschichte* appearing in a second edition is sufficient evidence of its importance. Yet it may not be superfluous to point out its merits to a public which has not too many opportunities of instructing itself in the history of its ancestors; for the English edition of Graetz's comprehensive work is, apart from its being somewhat far from perfection, too voluminous and expensive to become popular. This aim is much better attained by Dr. Baeck's book, which, in a single volume, gives an excellent sketch of the whole of the Jewish history and literature from the Babylonian exile down to the present age. A particularly pleasing feature in the new edition is the literary appendix, which contains translations from the principal works of Jewish writers, beginning with the Greek period. The selection, although not complete, is sufficient, the translations are clear and carefully made. Entirely, but unjustly, omitted, is the modern pulpit literature, which is closely

connected with the history of the emancipation of the Jews. The essential part of Zunz's *Gottesdienstliche Vorträge* is nothing but the early history of the sermon, and its last chapter treats of the later development of pulpit oratory. On the other hand, it would have been wise to leave contemporaries entirely unmentioned; for, to give only one reason, it is but natural that those persons with whom the author is at all personally acquainted, are made prominent, whilst others of equal merit are not spoken of at all. History has only to deal with what is past.

I should like to call attention to a few slight inaccuracies. The introduction of the square alphabet into Hebrew writings was not so simple a proceeding as Dr. Baeck seems to imagine. It was not a spontaneous reform, but a development which took centuries. The remark on the invention of the vowel signs is likewise inaccurate. The so-called Babylonian ones are, without exception, superlinear. It is by no means so certain that this system is older than the Tiberian, nor has it been entirely supplanted by the latter, as it appears in Yemenian MSS. of quite recent date. It is altogether injudicious to speak of these and other unestablished facts with so much certitude, or to connect names with them.

Among more modern events the representation of the Damascus affair requires some rectification. The author should not have omitted the name of the late Dr. L. Loewe, whose merit it was—as we learn from Sir Moses Montefiore's *Diaries* (vol. i., p. 252)—to have discovered the use of the term *pardon* (*afuo*) instead of *acquittal* (*itlāk vetervīhh*) in the Firmān for the release of the captives. It was due to his exertions that the terms were altered accordingly. For pardoning is only the condoning of a crime committed or believed to be committed.

It should not remain unmentioned that the book is capitally got up, for which the enterprising publisher deserves great credit. I think I may advocate the translation of the book into English.

H. H.

Note by the Author of "The Ideal in Judaism."

By the courtesy of the editors I am enabled to offer a few observations in reply to the Rev. Harold Anson's valuable notice of my volume of sermons which appeared in the July number of this Review.

It is not usual for an author to appeal against the judgment of